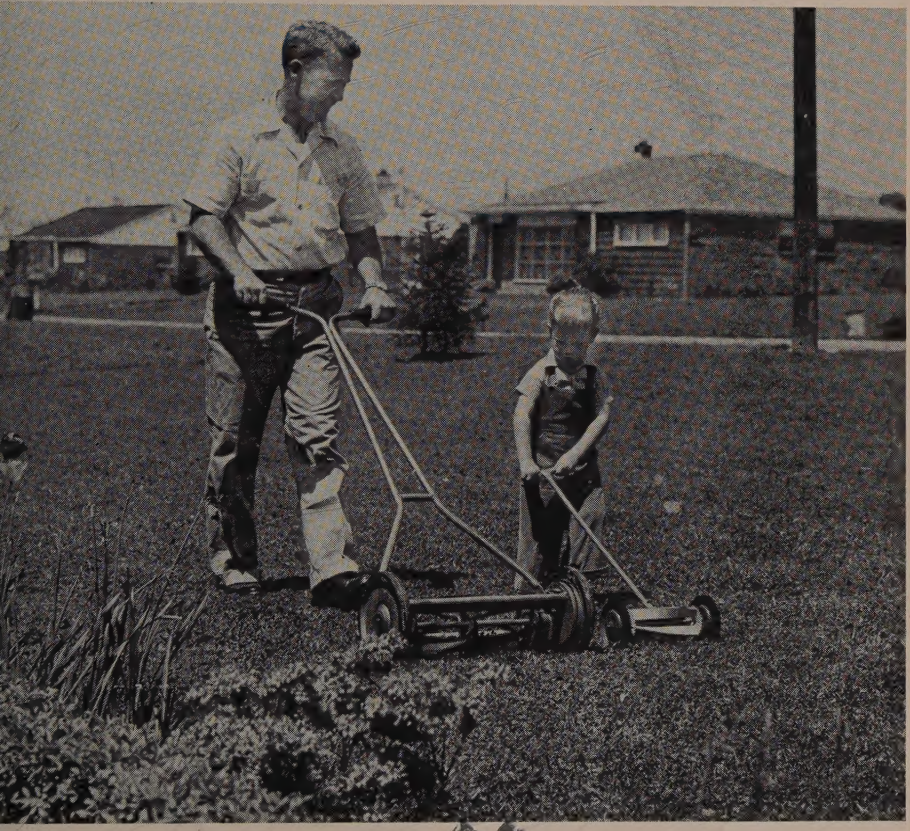
LUTHERAN MEN



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JUNE, 1958

Wanted: Something With Needles In It

Does the ULCA Department of Worship have an inspiring order for the dedication of new pew cushions?

Simeon Stylites, who writes for **The Christian Century,** said recently in one of his humorous moods that somebody had inquired of him about a service for the dedication of new pew cushions. Simeon thought it would be a good idea to sprinkle holy oil on the cushions and then throw them out of the window. Or, better still, keep cushions and put needles in them. He felt that we have made Christianity soft enough is, without having to add sleep-inducing pews to the tranquilizing that goes on in many pul

What we really need is a daring order for dedicating and prodding the slumbering of the church—something with needles in it. Let the Department of Worship get to work that!

We already have enough orders for the dedication or consecration of things, in the black book of occasional services which all pastors have in their possession: a church, a ch house, a cemetery, an altar, a pulpit, a lectern, a baptismal font, an altar cross, a pate ciborium, a chalice, sacramental vessels, altar ornaments, paraments, vestments, an or tower bell or chimes, memorial windows, steeple crosses, a hospital or house of mercy. T orders far exceed the number pertaining to the consecration of persons!

It is not wrong to set aside objects for the exclusive service they can give God and r but something is wrong when supposedly consecrated persons turn out to be less reliable devoted than inanimate things. Church furniture and appointments will serve slavishly without deviation for years and years whether they have been formally dedicated or not. the same thing cannot be said about persons.

Perhaps pastors can help activate the manpower of the church if they either throw the pew cushions or put needles into them and into their sermons.

LUTHERAN MEN

The Magazine for Church Men

lume 39 **June, 1958** **Number 6**

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Cover Photo

Dad, your little son is trying to imitate you—step for step, lawn mower for lawn mower, le of grass for blade of grass.

You call yourself a father, but your little son is also a father—a little father—the father he man he will be when he grows up. What kind of a man is the little father begetting?

Well, much will depend upon you. He is learning to believe that doing what you do is ortant—like mowing the grass. He will learn to believe that being honest is important if are honest, that being kind is important if you are kind, that going to church is important if you go to church. He is trying to imitate your manners, habits, disposition, loyalty and n.

Surely when Father's Day arrives this month he will think you are the greatest dad in all world.

Can you see him as a grown man? How proud you will be to know he is diligent in busi-, kind to his family, active in human affairs, and a worker, like you, in the church and men's auxiliary.

And when you are no longer around, he will relate to his children and his children's ldren what you meant to him and how much he owes to you.

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Christian Race Relations – Some First Principles

by F. Eppling Reinartz

Part 2

Under the Cross

Motivating all Christian thoughts and action in the realm of human relations ought to be *the New Testament view of the "nature and destiny of man."* The New Testament is for us the primer, the basic textbook setting forth this nature and this destiny. We evangelical believers are to view all persons and issues, as it has been classically expressed, *sub specie crucis,* that is, under the Cross. We view all persons and issues in the light of the Cross of Jesus Christ.

Humanity, assembled as it were before that Cross, is to hear the testimony of the church: "This are you worth to God." Brown—, red—, yellow—, black—, white-skinned man, here is your manifesto of value and freedom! Here is your covenant of liberty! Stand forth under those outstretched arms of Christ! Peon, dog-sled driver, sampan paddler, busboy, sharecropper, migrant farm worker, camel driver, in those captive hands of the God-man is your emancipation.

Under the Cross humanity hears the freedom-fraught word *all,* A-L-L, W-H-O-S-O-E-V-E-R! God would have *all* men to be saved, and come to the knowledge of the liberating truth. If all are desired by God to be in the state of grace, then ever so logically, all are *worth* saving.

From the age of the French Re lution comes the courtroom excha between an imperious judge an Paris hackman turned citizen-sol "Stand, wretched one," growled judge. "Call me not wretched your honor," was the prisoner's ply. "but rather call me a citizen a freed man for whom Christ die His reply was in the French guage. He could have spoken in of the two thousand recogniz languages and dialects.

That Word "All"

What difficulties we have had our American history with that w "all"! A straight line runs from New Testament to the Declaratio Independence and its use of "a "Endowed by their creator," evangelical Christians would say " deemer") all have inalienable rig Even the Theists and the Deists were so prominent among the fou ing fathers of our nation could firm that.

How slow we've been to put word "all" into practice! We H been reminded by Dr. E. Sta Jones in one of his devotional bo lets that we have hesitated at lea seven important points.

We didn't want its blessing to beyond the confines of the orig

irteen colonies. There is on record quotation from Dr. Timothy wight, president of Yale at the turn the 19th Century, in which he says my forebears in the Ohio Valley: his cut a little deeply. We Ohioans e something like Virginians in that ing an Ohioan is a sort of religion. e never quite get over it.) "They e not fit to live in regular society, ese folks of the Ohio Valley. They e too idle, too talkative, too pas-nate. They are too prodigal and ovincial. They are too shiftless to quire either property or character. ey are impatient at the restraints law, of religion, or morality, and y grumble with every imposition taxes upon them."

Then we didn't want to apply the plications of "all" to women, nor children. How long it took wom-'s suffrage to arrive! Within our n time child emancipation has come a fact.

Labor had to struggle long and iantly for its freedom to use "all." e right to collective bargaining has en slowly and too often grudgingly nceded. The Asiatics are getting its ssings so tardily.

The Oriental Exclusion Act rhymes h Pearl Harbor. (I'm a bit more a poet than that, but you under-nd what I'm saying.) And to those other skin colors, how reluctantly apply "all" to them!

Our attitudes and actions toward m call up so frequently the mem- of the teen-age Negro girl in my ish's vacation Bible school, who to amusement of all around here, l with a kind of grim persistence, uld help us close the school each n by saying, as we saluted the of our nation, ". . . one nation, indivisible, and with liberty and justice for *some*."

The Cross of Christ says, "God gives himself for and to all, so also must the church of the living God." Please don't think of this as being an impractical, poetic assertion of idealism. I know from my own contacts and from the experiences of many, many friends, how overwhelmingly great and grim are the race relations *problems* demanding solution under the cross of Jesus Christ.

In the Light of Eternity

We must also view all persons and issues, as evangelical Christians, *sub specie aeternitatis* — in the light of eternity.

I fear that much sociology falters seriously at this point. It tends to view man as a creature of and for tme. He is fulfilled when he has equal access, say many sociologists, to all the material benefits which bless other men. He needs, say they, gainful employment in favorable conditions (and he surely does.); the right to gain redress from wrong done him (and he surely does!). He needs safe, sanitary and secure housing, they say (and he surely does!). He needs adequate diet, and health safeguards. He needs decent clothing, and recreation facilities within his means to enjoy.

But we do not have the true Christian motivations until we view our fellow men of our own and other races as having eternal meaning and a destiny beyond time. Christian hope concerning the fulfillment of the destiny of our humankind includes what God is doing in time and what God will do beyond history in the consummation. What one reads and hears from the sociologists makes

one conclude that they give little thought to the reference of man's experience in time, to his faring forth into eternal life with God or eternal separation from God.

"Up, My Brother!"

I suppose as noble a nature as the colored race in America has produced in this century is that of Dr. Howard Thurman. In an unforgettable address on "Apostles of Sensitivity," he pled that we see the eternal worth of all human beings. He said, "I must approach my fellow men, every one of them, as though I were holding a crown, just above his head, and say to him, 'Up, my brother! up! up! gain the stature of a prince of the realm of Heaven. Stand at your full height! Wear this crown!'"

Until I look into the eyes of th mongoloid, the caucasoid, and th negroid, bearing whatever nation name or sign they may, and see each of these creatures of the divi Will potentially a dweller in th realm of Heaven, I haven't seen hi through the eyes that my Chri demands that I should have.

Now that takes some doing! L your imagination call up the mo revolting human being ever to f under your eyes. (It was my horri ing experience to baptize the m who qualifies in my memory for th description). The holy mind of G demands that I see in that fell human a potential citizen of the rea of God.

(to be continued)

Is Your ULCM Unit Among These?

We list here the congregational ULCM units with a reported membership of 50 more men. Is your group among these? You will note that the largest group is less t 100 members. Could this be due to the increased financial expectation in 1957? If group has been omitted please report same to the new York office.

Faith, Faith, N. C.	N.C.	86	Christ, Dallastown, Pa.	C.P.	
St. John's, Concord, N. C.	N.C.	86	Christ, York, Pa.	C.P.	
Immanuel, Manchester, Md.	Md.	79	St. John's, Allentown, Pa.	M.P.	
Mahoning Parish, Lehighton, Pa.	M.P.	75	St. Matthew's, Charleston, S. C.	S.C.	
First, Pittsburgh, Pa.	Pgh.	75	St. John's, Hagerstown, Md.	Md.	
St. Stephen's Lexington, S. C.	S.C.	75	Beth Eden, Newton, N. C.	N.C.	
St. John's, Lewistown, Pa.	C.P.	73	Grace, Thomasville, N.C.	N.C.	
St. Luke's, Cuyahoga Falls, Ohio	O.	71	Salem, Jacobus, Pa.	C.P.	
Redeemer, Atlanta, Ga.	Ga.-Ala.	70	St. Paul's, York, Pa.	C.P.	
St. Paul's, Davenport, Iowa	Ia.	70	St. Peter's, Salisbury, N. C.	N.C.	
Grace, Woodstock, Ill.	Ill.	66	Advent, West Lawn, Pa.	M.P.	
First, Greensboro, N. C.	N.C.	66	Holy Trinity, Anderson, S. C.	S.C.	
Holy Trinity, Hickory, N. C.	N.C.	65	Luther Place, Washington, D. C.	Md.	
St. John's, Salisbury, N. C.	N.C.	65	Holy Comforter, Baltimore, Md.	Md.	
Aaronsburgh Parish, Millheim, Pa.	M.P.	63	Trinity, Taneytown, Md.	Md.	
St. Mark's, Westington, Ill.	Ill.	60	St. Luke's, New Rochelle, N.Y.	N.Y.&N.E.	
St. Mark's, Hagerstown, Md.	Md.	60	Trinity, Staten Island, N.Y.	N.Y.&N.E.	
Immanuel, Meriden, Conn.	N.Y.&N.E.	60	Redeemer, Utica, N.Y.	N.Y.&N.E.	
Holy Trinity, Gastonia, N. C.	N.C.	60	St. John's, Concord, N. C.	N.C.	
Emmanuel, High Point, N. C.	N.C.	60	Zion, Wilmington, Delaware	M.P.	
			St. Andrew's, Perkasie, Pa.	M.P.	
			Ebenezer, Columbia, S.C.	S.C.	

The Topic for July

An Inter-Lutheran Topic

Edited by the Rev. John Mangum

Evangelists in Business Suits

by JOHN LIENEMANN

Too often the impression is given at evangelism is a church campaign nited to a specified time schedule. r that it is a task that comes up ly when the pastor is trying to col- t a class for adult instruction.

Of course, seeking to interest the churched in a preaching mission assisting the pastor in winning embers for an adult class are worth- ile functions of the layman. But niting evangelism to these activi- s results many times in our going th with real zeal for a few weeks months and then failing to follow ough.

Evangelism is an everyday busi- ss. It is important at all times. If are to carry on the work of evan- ism, it must be a constant and ly practice so that we, too, may w spiritually. In I Peter 2:5 we d: "And like living stones be your- es built into a spiritual house, to a holy priesthood, to offer spirit- sacrifices acceptable to God ough Jesus Christ."

We have many opportunities day in and day out, week in and week out, to witness for our Lord. Sometimes the opportunity presents itself without notice. Sometimes it is hard to make the initial contact. On the other hand, the opening is sometimes easy. The important thing, however, is that when we do have an opportunity, we speak up.

A Method to Use

We should be sure to have some method to use in an approach. You can, undoubtedly, develop some good ones of your own by using them several times.

To begin the conversation, we often talk about the weather. Usually the chief topic of a casual conversation is the weather—the one thing about which man can do little .And the remarks are usually critical. It is either too hot, too cold, too dry, too wet, too windy.

Especially when the weather is considered bad, the soul winner can make it the point of contact for beginning a spiritual conversation. The following conversation took place on a cold, blustery day.

"Good morning," the soul winner said. "This is a beautiful day, isn't it?"

Author

r. Lienemann is a general agent for the eran Brotherhood Legal Reserve Life In- nce Company, in Beatrice, Nebraska.

"What's that? It's very cold and sleet is falling. Yet you call it a beautiful day. What's wrong with you, Mr.?"

The reply was biblical. " 'This is the day which the Lord has made; let us rejoice and be glad in it.' Psalm 118:24. When you have Christ in your heart, the weather is always wonderful, both within and without."

It it is snowing, the soul winner may make effective use of Isaiah 1:18. "Come now, let us reason together, says the Lord: Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool."

Another conversation took place in a barber shop. "Did you ever cut six pounds of hair off a man's head at one time?" the soul winner asked.

"No," replied the barber, "and I've never heard of anybody who did. Have you?"

"Yes, I have. You will find it, like so many other remarkable things, in the Bible. Absolom had his hair cut once a year, and the 200 shekels weight of hair, mentioned in II Samuel 14:26, amounted to about six pounds."

"That certainly is interesting. I suppose there are many interesting and wonderful things in the Bible I don't know about. I don't read it much, do you?"

"Yes, I do, and I'd like to tell you about the most important and the most wonderful thing in this marvelous book. God loved you so much that he sent his only Son to die in your place on Calvary's cross that you might have everlasting life through him."

There are many good approaches. We are using only a few here. Others more suitable to your locality may be developed.

Watch Your Questions

Questions are important. Be careful in using them. Never start with a leading question. Do not plunge yourself into the deep with an ini

---

To the Leader

Perhaps a formal topic discussion should be omitted from this session. Instead, the period might be turned into a workshop in which the men plan ways of personal evangelism for the entire year ahead.

Involved in such a workshop might be considerable role playing. In this the men may be led to recognize the many informal opportunities they have for witnessing to their faith. Such role playing might revolve around situations in which:

1. An acquaintance discusses a personal problem with the layman.

2. The layman offers his frienly concern to an acquaintance who has suffered some crisis, such as a death within the family.

3. Pressure is brought on the layman to act in a manner inconsistent with his Christian beliefs.

4. The layman falls into conversation with a stranger on a trip.

5. The layman visits a family that has recently moved into the community.

6. The layman chats with an acquaintance or neighbor concerning a mutual problem such as the proper discipline of their children.

If you think that the men in your organization would regard the illustrations of witnessing cited in the topic as being artificial and ineffective, do not present the illustrations to the group. Instead, encourage your men to tell of ways of witnessing that seem natural and effective to them.

Hew constantly to the purpose of stimulating the men to use their everyday contacts as opportunities of witnessing to their Christian faith. And assist the men to accept the fact that each man must witness in a manner consistent with his own personality.

(Many of the illustrations in the topic were taken from **A Handbook of Evangelism for Laymen** by Dawson C. Bryan.)

"Evangelism is an everyday business."

al question such as the following, Won't you become a Christian?" his should be the final question and ot the first in the interview.

Avoid a "No." Try not to ask uestions which may be answered in ie negative. Ask a person how he eels about a matter. Don't say, Won't you unite with the church or the sake of your children?" To his he may give a flat "No." Instead sk, "If you were a member of the nurch, it would be a help to your nildren, wouldn't it?" He may qual- y his answer, but whether he in- nds to do so or not, he realizes it ould encourage his children.

Get his mind to functioning affir- atively. This will help you to lead m into the final "Yes" to the high- t Christian life.

Hold Your Tongue

Permitting the other fellow to talk also important. Most of us have a tendency to talk too much. We have an expression, "I was talking when I should have been listening." By being a good listener, we often learn that an individual outside the church is seriously interested. If we give him a chance he will provide an opening for us to tell him the message of our Lord and Saviour, Jesus Christ. Eventually we may be able to bring him to the pastor and into the church.

And, of course, we should not argue. Our purpose is not to sell someone on what we think he ought to do. For it is said, "He that complies against his will, is of his own opinions still." We are not to tell him what his obligatons are. What we want is to lead him to decide his own course of action in the light of God's call to him. The decision is not with us. It is with him.

If the decision were with us. all we would have to do is to say to him with authority, "You must become a Christian." Even if we were successful, it would mean little or nothing. Our goal is to lead him to respond in the depths of his own soul, "I am going to follow Christ. I shall live for him. Here I stand. God help me, I cannot do otherwise." Then we shall have a decision that amounts to something.

A general secretary of evangelism in one of the large denominations

Topic Aims

1. To lead the men to understand and act upon the implications of Christian vocation in the field of personal evangelism.

2. To guide the men to see evangelism as being more than a campaign conducted at a particular time and using certain recommended methods of procedure.

3. To motivate the men to evangelistic action in the informal contacts of everyday life.

tells that when he first started his work years ago, he would pray, "Lord, put the words into my mouth." He says that he has changed his prayer since he has learned a better way. Now he prays. "Lord, help me to hold my tongue." His reason is that he wants the confession to come from the tongue of the one he would lead to God.

Pray for the Holy Spirit's Help

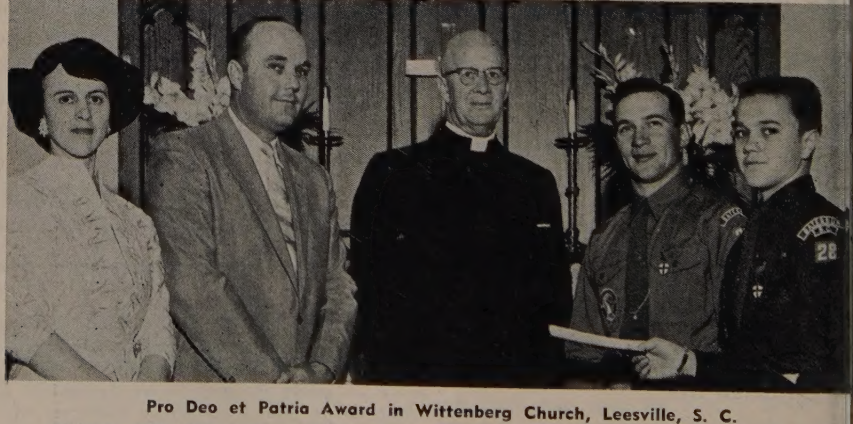
Multitudes of Christians seem to be floundering in the morass of spiritual impotence, as did the apostles between Calvary and Pentecost. During that period, there is not one recorded instance of boldness in witnessing or of soul-winning effort. How weak and cowardly the disciples were. They hid behind closed doors and in dark alleys.

But when, on the day of Pentecost, they received the filling of the Holy Spirit, they had a power that was invincible. A fire burned in their souls that only death could quench. Wherever, they went, some received the message and joined the crusade souls. The anointing of the H Spirit is that which makes the ference between cowardice and c age, between impotence and po in witnessing to the lost.

Therefore, upon each day, let pray for the Holy Spirit, that may give us the strength and c age to witness for him. We often in our task because we fail to In other words, we fail to pray

Much could be said about pra here, but that is a subject in its No sincere evangelist should atte to witness on his own. He should the Lord to strengthen him and g him courage. We read in Ephesi 6:20, "For which I am an amba dor in chains; that I may declar boldly, as I ought to speak."

The task of every Christian through witnessing, to usher indiv uals into the presence of the L This is our only responsibility. Fr there, the Holy Spirit will interce



Pro Deo et Patria Award in Wittenberg Church, Leesville, S. C.

Right to left: Robert Glenn Wiley, recipient of the award; Scoutmaster Boozer; the L. Boyd Hamm, D.D., pastor; Mr. and Mrs. Marvin Wiley, parents of the recipient.

The award was presented on April 13. Keith, Robert's brother, received a similar aw in November, 1957.

Jnited Lutheran Church Foundation

Vhy have a Foundation?

The idea of a Foundation for the nited Lutheran Church grew out of meeting of the administrative com- ittee of the Lutheran Laymen's lovement for Stewardship in early 955. Nearly two years of study and onsultation, involving members and aff of the LLM, the Executive oard of the church, the Committee f Executives, and the Council of ynodical Presidents, preceded the roposal to the 1956 Harrisburg onvention that a United Lutheran hurch Foundation be established.

In those discussions it was noted at there had been an increase in iving in the ULCA, but there mained opportunities for expanded nd stronger Christian witness and rvice that had to be neglected for ck of funds. It was apparent that ecial gifts and bequests—beyond gular budget giving within the ngregation — are needed if the urch is to make progress and plan isely for the years ahead.

Vhat duties has the oundation?

The responsibility of the Founda- on is to promote, stimulate, solicit nd receive gifts of all kinds from dividuals or corporate donors for l phases of church work, including e ULCA, its boards, agencies, and xiliaries. The services of the Foun- tion are also available to ULCA nods, congregations, colleges and her institutions.

Chester A. Myrom

The Foundation is to encourage the making of wills and is authorized to enter into gift annuity agreements, life income contracts and trust agreements under which the church or its parts may become the actual or contingent beneficiary.

How is the Foundation organized?

It is established as a department of our church, and is not a separate corporation. Its affairs are administered by a directing committee of twelve members acting under authority granted them by the ULCA Executive Board.

When did the Foundation begin?

Approved by the 1956 Harrisburg Convention, the Foundation began its active existence on September 14, 1957. On October 11, 1957, Chester A. Myrom was elected the first executive director of the Foundation by the ULCA Executive Board. He assumed his duties November 1, 1957.

What service does the Foundation provide?

It offers trained counsel to those who desire help in planning the wisest use and distribution of their estates. The Foundation will be informed on tax laws affecting giving and will be prepared to show ULCA members how most effectively to make their gifts. In certain circumstances there can be substantial income tax and estate tax savings for donors, or their estates, in plans that utilize *life gifts* to the church instead of bequests in wills.

May gifts be designated?

Yes, the donor may designate his gift for the church as a whole, or for a cause, synod, board, agency, institution, congregation. And gifts may be undesignated.

What about giving in the local congregation?

The Foundation's efforts are not planned to replace or reduce combined gifts of the members to their own churches, but rather to help members discover how God has enabled them to give over and above their regular offerings. The program of the Foundation is *supplementary to* and extends beyond the regular budget program. It begins when regular support plans end.

This is a service of the ULCA to its members. There are no fees or charges either to the donor or the recipient of a gift. Necessary expenses are cared for in the budget of the ULCA Executive Board.

What has already been done?

Almost within hours of the announcement that the Foundation was established, gifts of several kinds ranging from $100 to $2,200, were received from widely scattered sections of the church. The Foundation was also a contributing influence—before it was two months old—in the distribution of trust fund grants to 30 individual ULCA congregations in five synods.

Further information or assistance can be had by sending an inquiry to United Lutheran Church Foundation, Chester A. Myrom, Executive Director; 231 Madison Avenue, New York 16, N. Y.

Just Suppose

Just suppose the Lord would begin Monday to make people as sick as they claim to be on Sunday.

Just suppose the Lord would take away the child whom parents use as an excuse for staying away from church.

Just suppose the Lord would make some people as poor as they claim to be when asked to help finance his program.

Just suppose the Lord would strike dead all who lie about their giving and tithing as he did Ananias and Sapphira for lying about money matters.

Just suppose the Lord would let some parents look into the future and see what their example and lax control did for their children.

Just suppose the Lord loved his people only as much as they love one another.

Just suppose, on the other hand, that it were pointless to make all these suppositions.

—adapted from **First Church Echo,** Harrisburg, Pa.

ULCM and LLM
Cooperative Relationships

B. T. Bodie, President of ULCM

Everett Mitchell, President of LLM

The following report was adopted by the Executive Board of the United Lutheran Church in America at its recent meeting, for transmittal to the Dayton convention of the ULCA.

The representatives of United Lutheran Church Men to the meeting were: President B. T. Bodie, Vice Presidents Aubrey Mauney and J. H. Oetgen, Treasurer Eugene H. Kelchner, and Hans P. Treuenfels, member of the Executive Committee.

United Lutheran Church Men and Lutheran Laymen's Movement, committee on, cooperative relationships between (COS Recommendation H-8)

(1956 ULCA Minutes, pp. 635-7, 909; Executive Board Minutes, January 1957, p. 7; April 1957, p. 226; July 1957, p. 432)

The committee authorized at Harrisburg to study COS Recommendation H-8 on cooperative relationships between United Lutheran Church Men and the Lutheran Laymen's Movement for Stewardship met on April 17, 1958, and has formulated the following report for submission through the Executive Board to the 1958 convention. Eleven of the appointees or their alternates were present, including five from ULCM, five from LLM and one member from the Committee on Departments and Auxiliaries of this board; also the President of the church, and the executive secretary and the executive director of the two men's groups. President Fry was in the chair.

Deep commitment, cordiality and strong loyalty to the church marked the hours of counseling together. One emphasis that was repeated frequently was that the two groups are not, and ought not to seem in anybody's eyes to be, working at cross purposes or in rivalry.

A concensus was reached that the brief description of the character and functions of ULCM and LLM which appeared in the Executive Board's statement on Recommendation H-8 to

the 1956 convention (ULCA Minutes, 1956, p. 909) is substantially accurate and satisfactory. A slight elaboration in the following form was favored:

United Lutheran Church Men is the official auxiliary for men and exists to "evangelize, educate and energize" the men of the church in the whole work of the church through a coordinated effort with all the boards and agencies of the church. Its basic units are auxiliaries of the congregations; organized synodically, United Lutheran Church Men is an auxiliary of the synods; churchwide, it is an auxiliary of the church at large.

The Lutheran Laymen's Movement is not in the strictest sense an organization but, as its name states, a movement of volunteers. Its single purpose is to foster the practice of Christian stewardship in the entire United Lutheran Church.

After a frank and thorough airing of views, in the course of which these and many other relevant facts were examined, it was voted unanimously:

> It is the considered judgment of the committee that both ULCM and LLM have a valid reason to exist in the service of the church, and that complete amalgamation is not practical or desirable.

The following recommendations to the Executive Board and the 1958 convention of the church were also adopted unanimously:

1. That COS H-8 which now reads:
   a. The formation of a joint committee of the two organizations to include the presidents and no less than four other members of each of the executive committees of each organization. The executive secretaries of the two organizations shall attend all meetings of the joint committee, with voice but no vote. Meetings of the joint committee shall be held at the call of the president of the church as often as needed to develop a mutual acquaintance with the projected work of each organization. A representative of the Executive Board of the ULCA shall be present at all meetings. Representatives of the boards and agencies of the ULCA whose work might be concerned in particular meetings of the joint committee shall be invited to be present.
   b. The joint committee shall from time to time, work out details of cooperative endeavor along such lines as the members may deem mutually advantageous. Areas of cooperation might include, among other things, the following:
      1. An invitation to all committee meetings (executive, stewardship, evangelism, Boy Scouts, etc.) of each of the two organizations should be extended to a representative of the other organization.
      2. A representative of each of the organizations may be invited to be present at each area meeting, rally or conference of the other organization.
      3. The publications of each of the organizations may be mailed to the members of

the other organization, to the extent that is financially feasible. Each organization may extend publicity to the work of the other via their respective publications.

4. Exploration may occur as to the possibility of joining the efforts of the two organizations in a single church-wide project, perhaps alternately in stewardship and evangelism.
5. Simultaneous meetings or retreats might be worked out, with fellowship and a better inter-organization spirit as the common objective.
6. A number of joint publications each year on a cause of common interest might be attempted.
7. The Brotherhood organization might be used as the distribution medium through which the Stewardship materials could be channeled to the synodical and local congregational groups.
8. The Stewardship Committee of the Brotherhood could stress local encouragement of '50-'50 weekly offerings that would adequately support current congregational expenses and would yield the desired levels of giving for synodical and ULCA benevolences.

e adopted in the following simplied form:

"United Lutheran Church Men and e Lutheran Laymen's Movement for ewardship shall cultivate increased cooperative relationships."

2. That to this end a joint study committee be constituted:
   a. composed of three members appointed by United Lutheran Church Men, three by the Lutheran Laymen's Movement for Stewardship and two by the Executive Board of the church,
   b. chaired by one of the Executive Board's appointees, selected by that board,
   c. charged to identify and/or discover
      1. ways to enlist a much higher proportion of the men of the ULCA in greater activity in church life,
      2. the areas in which ULCM and LLM now cooperate,
      3. directions in which cooperation can be enlarged,
      4. means by which each group can help the other to carry out its distinctive functions.
   d. to submit preliminary drafts of its studies and tentative conclusions from time to time to the executive committees of ULCM and LLM in an effort to get the concurrence of both groups in its eventual findings, and
   e. to complete its work in two years, with its report to be made through the Executive Board in time for the 1960 convention of the church.
3. That each group, United Lutheran Church Men and the Lutheran Laymen's Movement for Stewardship be given the privilege of sending a consultant to the meetings of the executive committee of the other for the next two years.

—Adapted

OFFICERS' PAGE

Enthusiasm!

Someone called recently as I was thinking about what might be written for the congregational officers of the United Lutheran Church Men. We agreed that one of the greatest needs was for enthusiasm about the auxiliary to which they have been elected as officers and leaders. As one goes about attending countless numbers of men's meetings there is one common question, "How can we get more men out to our meeting?" This question is asked by sincere officers who know the value of a men's organization and who sincerely want other men to have the rich experience that has been theirs in ULCM. One of the answers to this question is ENTHUSIASM!

It is a basic premise that if you want to be a successful salesman you must be SOLD yourself on the product you are to sell. This is true in the church. Perhaps the reason we haven't made the spectacular gain in our church that is possible is due to the lack of enthusiasm on our part concerning our personal faith. And this is even more relevant to the men's organization in our congregation. How can we get more men out to the meeting? First of all be sold on the program of your ULCM group YOURSELF. As an officer of the group the enthusiasm for what you are attempting to accomplish will rise no higher than your own enthusiasm.

Men with enthusiasm are usuall men with POSITIVE ideas, plans an programs. Are you sold on the men' program that you have been electe to lead as an officer? If not, pleas examine yourself. Is there somethin wrong with the program or is th fault with you? If your group is fo lowing a church-related and Chris centered program and you are NO enthusiastic as an officer then some thing is wrong with YOU. If you fee the program is good then you mus become excited about it so that yo can enthuse others. If you are th president of the group, it is you task to inspire the other officers s that together you can speak to me not attending the meeting with re and sincere enthusiasm.

Enthusiasm cannot be shallow Enthusiasm must be backed with co secration to the office to which yo have been *called*. Do you feel you election is a *call* to service in H church? Do you let the Holy Spir work in and through you? If you d you will find yourself enthusiasti about what you are doing in you men's group. Your enthusiasm mu be fortified with real work if th men's program is to challenge othe men to attend. As the officer yo must do what is expected of you i your office. You must take it ser ously! Next to enthusiasm perha one of the greatest needs in ou men's groups is for men to take the responsibilities seriously. Be enthus

istic, but be reliable, too! Be enhusiastic about your men's program but see that the content of the program is such that you can in honesty e enthusiastic about it.

You need to speak about the men's roup in your church if you are an fficer. It becomes a part of your ormal conversation in your church ife and outside. One group we heard f recently had ten men out of fifty resent who were *not* church members. Enthusiastic men had brought hem to their meeting. In your announcements of the meeting be enthusiastic! Make your written notices reflect the bouyant spirit you feel about your group. We sing "the more we get together" but are we really happier? We should be and a spirit of enthusiasm can be contagious. If you cannot be enthusiastic about your men's program then we suggest you give careful attention to the program and see what is wrong that you cannot get excited about it. The ULCM program is intended to undergird the total parish program in the congregation. This is the program of Christ through His church.

Scouting in the ULCA

By Dr. George A. Eichler

Director of Scouting
Aubrey Mauney, Kings Mountain, N. C.

nother interesting suggestion to elp keep scouting on a high level omes from Paul Liner, Duquesne, a.

"One of our troops developed an lea in scouting that I think will go laces.

"They have developed 'Patrol ads.' Each patrol has these dads. hey learn about scouting and teach to the boys. They also go on hikes nd furnish transportation on overight trips.

"The relationship between son and dad is great.

"Ladies auxiliaries are good, too. It is good to get the mothers interested. They can help financially by raising money for scouting units through bake sales, etc."

It sure is a good idea to get dads and mothers interested in scouting. We all know how important they are in cubbing. Why not continue to use them in scouting?

otherhoods Organized Since October 28, 1957

. Michael's, Hamburg, Pa.	10/28/57
ippenville Parish, Shippenville, Pa.	10/29/57
. John's, Berrysburg, Pa.	11/8/57
rist, Decatur, Illinois	12/2/57
. Stephen's, Tallahassee, Florida	12/9/57
. John's, Wellington, Kansas	12/17/57
entral, Mason City, Iowa	12/17/57

total of 64 in 1957.

Shearer Memorial, Chapman, Kansas	2/11/58
Trinity, Havertown, Pa.	2/11/58
Western Salisbury, Allentown, Pa.	2/11/58
Christ, Richmond, Virginia	2/11/58
St. James, Huntingdon, Pa.	2/14/58
Trinity, Camp Hill, Pa.	2/25/58
St. Paul's, Clearwater, Florida	2/25/58
Christ, Fort Lauderdale, Florida	2/27/58

A total of 8 in 1958

Reformation Window

. . . a magnificent portrayal of Luther, and the places and events in his life—masterfully rendered in stained glass by the well-known artist, Conrad Pickel. This window forms an entire wall of the Martin Luther Library in the Lutheran Brotherhood Building, Minneapolis, Minnesota.

Color reproductions of the Reformation Window (18" x 24")—suitable for framing and display in home or classroom—are available free upon request. No obligation. Write Lutheran Brotherhood, 701 Second Avenue South, Minneapolis 2, Minnesota.

Remind yourselves 'you are a brotherhood'
By which the woes of life are well withstood
And we are comforted at last—

—Martin Luther

HEN YOU PROVIDE living benefits for yourself and your family through Lutheran Brotherhood life insurance, you are also providing living benefits e Lutheran Church. (Within Lutheran Brotherhood's articles of incorpora- re these specific objectives: ". . . to aid the Lutheran Church in extending utheran faith . . . to encourage industry, saving and thrift . . . to furnish ction and . . . payment of benefits in case of death or old age . . .") Probably reatest contribution the Lutheran Brotherhood is privileged to make is ng to develop leadership in Lutheran youth. Last year, Lutheran Brother- granted 149 scholarships for college and seminary expenses. Other olences include $65,000 to Lutheran Churches with local branches of eran Brotherhood; free teaching aids; support for Lutheran Student Centers utheran film programs. These are just a few of the ways you, as a Lutheran erhood policyholder, help our church grow and prosper. Lutheran Brother- offers its services and life insurance to all Lutherans.

HERAN BROTHERHOOD 701 Second Avenue South • Minneapolis 2, Minn.

g benefits for Lutherans through life insurance

News and Views from Headquarters

Howard L. Logan, Executive Secretary
231 Madison Ave., New York 16, N. Y.

Executive Committee Meeting

The executive committee of United Lutheran Church Men held its firs meeting of the biennium since the Pittsburgh convention in New York April 18-19. One of the most important actions of the committee was th approval of a Study Committee which would examine the total progra and organization of United Lutheran Church Men with the hope of makin recommendations which would strengthen the total auxiliary.

The treasurer's report showed balances in all funds. Income was no up to what might have been anticipated in view of the budget adopted a Pittsburgh. Careful attention was given to the finances of ULCM so tha we might maintain a favorable financial condition. Another importan action was the approval of the plans for the production of a filmstrip fo promotional purposes. It is expected that the new filmstrip will have its premiere at the Dayton convention of our church in October.

J. H. Oetgen reported for the Evangelism Department, on the use of the King's Men Crusade in the ULCA congregations. Mr. Oetgen outlined plans for a continuing emphasis on the King's Men Crusade. A follow-up of the congregations using the crusade was planned. Assistance to the Press, Radio and Television Department of the ULCA in promoting the United Lutheran Hour during the summer months and Church World News was revealed.

The Literature Committee was instructed to make a study of the need for revising the Handbook and reporting the approximate cost for the revision. It was hoped that the revision might be made and the new Handbook be available when we meet in South Bend in 1959. New materials were approved within th limitations of time and money in th following fields: 1959 Program Sug gestions; Executive Committee Wor Sheet for Planning; The ULCM an the Pastor; the ULCM and th Church Council.

The Executive Committee asked th treasurer to contact each state syn odical ULCM unit, asking them t remit 1/12 of their apportionmen each month, and, if possible, for th units to send their full apportion ment as soon as possible. Som state/synodical units are remitting their share in this manner even though it has not as yet been received from the congregational ULCM groups. It is essential that a steady stream of receipts come into the of fices in New York.

The Rev. Leeland C. Soker, presi

dent of the Rocky Mountain Synod, was elected to fill one vacancy among the clergy members of the Executive Committee. Dates for the 1959 convention at South Bend were announced at October 12-14. This is a departure from previous week-end days. It is hoped that a larger participation on the part of pastors might be possible because of these dates, which come early in the week. It was announced the report of United Lutheran Church Men will be permitted one hour at the Dayton convention. It was voted to arrange for a reception for men at the Dayton convention, following the report of ULCM.

The Executive Committee voted to continue its search for an additional staff man to serve as field secretary. A very important report on membership and extension was given and the implementation of this report will be accomplished during the summer months.

MAN TO MAN

BY LAWRENCE M. REESE

Man and His Devotional Life

Sometime between breakfast and unch, millions of working people pause for their mid-morning "coffee break." The theory behind the pleasnt break for coffee and fellowship s that the morale and efficiency of he workers will be improved. Coffee breaks are planned at those hours when physical and mental energies re lowered. The refreshment and timulation are to tide workers over ntil the next meal.

Christians are aware of a spiritual bb and flow also. Many take a daily spiritual break"—some moments set side for personal devotions. Because we have spiritually low moments we need these spiritual breaks o tide us over until we join others n public worship. The demands of aily living make it quite essental to ave our own spiritual exercises beween Sunday services.

God Has Something to Say

When we attend church services we are very much aware that God is using the medium of worship to speak to us. The hymns, the liturgy, the Scripture, the sermons, the propers—all these enable God to speak to us and through us.

How frequently we pray "Thy will be done." But we have to learn what that will is. The church speaks clearly concerning God's will, but we soon discover that listening to God once per week is not enough. Would we be content to speak to our loved ones only once per week? On the contrary, we are eager to fellowship with them as much as possible. And so it is with our relationship with God. Sunday only is not enough.

As we read, study and meditate, God comes to us with new thoughts, new strength, new ideas. With God's help we feel more able to make de-

cisions, more adequate to accept new responsibilities. There are famous surgeons who will not perform an operation until they have had their personal devotions.

Men of great faith are on intimate terms with God. They realize that God has a plan for the world and for individuals. Read again Genesis and note the intimate relationship between the writer and his God. Echo the familiar Psalms and recall how the Psalmist had fellowship with God in the various experiences of life—beside still waters, in forgiven sin, in the joy of victory, in pangs of doubt and despair, on the battlefield, and in deep trouble. Whether the Psalmist experienced joy or sorrow, from without or within, he stayed in close and intimate terms with God.

Man is Reluctant to Listen

As much as man needs his daily spiritual break, he is reluctant to take it. Why? First of all, he is the victim of his own inner life. To depend too much on God is hard on his ego. Humility does not come naturally. Then, too, man has been trained to be rather adequate by his own efforts. He gets ahead in this world because he is capable and efficient. Added to all this, he has dreams of his own to plan for—when he gets farther along in the world. So man's inner life is not attuned to private devotions. Man is also pressured by many outside activities. There are many meetings he must attend. It's past time to put up window screens and paint the back door. He should spend more time with his children. Too, he needs time out for recreation. Is there any time left over to cultivate the devotional life?

The Why and the How

Busy as man is, he usually spend but 40-60 hours per week at work Should he not have time for privat worship? And is it not true that w usually find time to do the thing we really want to do?

To overcome our inner inertia an the demands of our schedules, on thing is needed: Recognition of ou own needs and of how God can car for these needs. This is why Chris tians respond in private devotions The more God's love flows into them and through them, the more the want to share their lives with Goc Once Christ is at the center of life replacing self, we shall want to tur to him in private worship regularly

What is the best schedule for cul tivating the devotional life? Wha man can tell another? For some may be early morning, for other night time. Some may have severa brief periods during the day, suc as commuting to work.

Three boks to keep very close fo personal devotions are: The Bible the *Service Book and Hymnal*, an a private devotion book. There ar many fine devotional booklets. I you need more information send request to this magazine.

One more suggestion: If you be gin to cultivate the habit of persona devotions, don't miss a day. Habit are usually broken if we allow our selves the luxury of that first defec tion. Man to man, let's gather ou resources, set a time convenient t our schedules, and cultivate the prac tice of spending some time with Go daily. And if you are one of the mi lions who likes his daily coffee break let it be a reminder to ask: Have had my spiritual break today?

NORTH EAST WEST SOUTH

of Men and Their Activities

The following synodical ULCM convention dates and places have been nt to our New York office:

Florida — June 7, St. John's, Hollywood, Fla.
Pittsburgh — September 12-13, Camp Lutherlyn
Pacific — September 19-21, Seattle, Wash.
Pennsylvania Ministerium — September 20, Havertown, Pa.
Illinois — September 27
Wisconsin — September 28, Baraboo, Wisc.
Ohio — September 27, Orville, O.
Central Pennsylvania — October 18
North Carolina — November 18

* * *

The convention of Augustana Lu- eran Churchmen will be held at sala College, East Orange, N.J., ne 27-29. ULCA will certainly be lcome as visitors.

* * *

nited Lutheran Church Men con- cted a successful Week of Prayer d School of Missions at St. Paul's, inton, Iowa. The Men of St. Luke's, oux City, Iowa, have voted to onsor scouting in their parish. New rk and New England Synod ULCM esident Earl Freese recently par- ipated in ground-breaking services his church, Resurrection, Roches- . Conference President Leland kerk and Scouting Director Wil- m Wilde of New York and New gland's Eastern Conference ULCM esented Lamb Award for 1958 in public service for Dr. Walter umweide, S.T.D., at Canajoharie, Y. St. John's, Rochester, N.Y., ULCM chartered a bus for the synodical ULCM convention at Albany in late May.

The Pennsylvania Ministerium Brotherhood holds quarterly executive committee meetings at Holy Trinity, Bethlehem. The conference units are urged to meet monthly. During May a number of work programs at the synod's camp were held and the men of the six conferences participated. The Philadelphia Conference held its spring convention at Oreland on May 10. The spring rally of the Pottsville Conference was held at Freiden's Lutheran Church, Hegins, Pa. Their conference retreat will be held June 14 at Camp Nisatin, with Dr. Martin Heinecken of Mt. Airy Seminary as speaker. The Reading Conference held their spring meeting on May 3. Three new congregational units were chartered recently.

The New England Conference of the New York and New England Synod ULCM met at Mt. Vernon in late April, with Clarence Neun, synod vice president, as the speaker. The Eastern Conference of the New York and New England Synod met at Schenectady in mid April. Peachtree ULCM unit in Atlanta, Ga. conducted the King's Men Crusade during the Easter-Pentecost season, with many men participating. The Chicago Conference of the Illinois Synod ULCM met at Holy Trinity Lutheran Church, Lombard, on April 27, with the Rev. George Aigner as the speaker. The conference retreat was held May 16-17 at the Chicago Lutheran Seminary, with Dr. Robert Marshall as retreat master. The Wisconsin State Brotherhood held its Retreat June 13-15 at Pine Lake Camp, with Wartburg Synod President R. R. Belter as speaker. The men of St. John's, Waterloo, Canada, sponsored devotional booklets for the congregation. Plans were announced for the Edgewood Park Rally for June 15 with the Rev. Eric Reble as program chairman.

Men of Trinity, Long Beach, Calif., sponsor subscriptions to THE LUTHERAN for new families of the congregation. A recent meeting of the executive committee of the Southern Conference Brotherhood of the Pacific Southwest Synod had 60 men in attendance. Lutheran Laymen's Movement's Executive Committee Member Gene Heckathorn addressed the men of the Lutheran Church of the Foothills at LaCanada, Calif., recently. A Lutheran scouting breakfast is arranged for in connection with the annual meeting of the Boy Scouts of America in Chicago on Friday May 16. The Georgia Alabama Synod ULCM announced the date of the 1959 convention for January 30-31 in Atlanta, Ga. St. John's, Hollywood, Fla., men are sponsoring a new scout unit in their congregation. Men of United Lutheran Church, Camp Cole, Mo., assisted in the organization of a new men's group at St. Andrew's, Columbia Mo.

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Layman Morentz Enters Full-time Church Work in Pittsburgh

James W. Morentz, Pennsauken N. J., on April 1 became director of evangelism and promotion at First English Lutheran Church, Pittsburgh Pa., the Rev. Dr. Harold R. Albert pastor.

James Morentz

A member of United Lutheran Church Men and the Lutheran Laymen's Movement, Mr. Morentz was a sales promotion and development specialist for industrial firms in southern New Jersey. He left business "to fulfill a desire to use pas-

xperience to sell the church in a nodern world, using the methods of oday to speak to the man of today; o give greater opportunity to wit- ess in the field of mass and person- l evangelism."

First Church is located in the down- own Golden Triangle area of Pitts- urgh and faces one of the most acute rban church challenges in the entire JLCA.

In Pennsauken the 34-year-old lay- man was a councilman and worker among youth and men at Temple Church, the Rev. George Garver, pas- tor. He and his wife, Doris, are par- ents of Jimmy, 8, and Debbie, nine months. A brother, Dr. Paul E. Mor- entz, is a professor of Pacific Semi- nary, and his father, deceased, was a missionary to the Jews in Philadel- phia.

Three Highest Scouting Awards Given in Greensburg, Pa., Church

On April 13, three young men of Explorer Post 1, Westmoreland-Fayette Council, received he three highest honors in the earned category of the scouting program during the regular horning service in First Lutheran Church, Greensburg, Pa., the Rev. William F. Pfeifer, Jr., astor.

Left to right: Pastor Pfeifer; Mrs. Janet Troska; James Troska, recipient of the Silver ward; Mrs. W. George Scott; William G. Scott, Jr., recipient of the Pro Deo et Patria Award; Irs. William F. Pfeifer, Jr.; William F. Pfeifer, III, recipient of the Eagle Award; Scoutmaster obert Davidson, and Explorer Advisor Eugene Roadman.

Outstanding Scout Activity in Fairmont, West Virginia

Sam Huff, Farmington, W. Va., New York Giants professional ootball player, and L. O. Bickel, merican Legion executive, were the peakers at the annual father-and- on banquet sponsored by the ULCM f Grace Church, Fairmont, February 8.

Honored guests were the members f the church's Boy Scout Troop 2 and Explorer Post 2. In extreme cold weather 160 persons—a new record—attended the affair.

Thirty-one scouts and twenty-five men of the church took an active part in the scout program during 1957. The following is a condensed report of activities last year:

Five advancements were made to Tenderfoot, two to Second Class, two to Star Scout, two to Life Scout, two to Eagle Scout and two to Bronze

Palm.

Eighty-two merit badges were earned.

Two boys earned the Pro Deo et Patria award; one received the NRA Award, First Place Mountaineer Council.

Ribbon awards: nineteen Camporee Ribbons, increased Membership Award, National Camping Award, and three Roundup Neckerchief Slides.

Fifteen boys went to summer camp. Two camporees were attended, with an average of thirteen boys at each.

Thirteen boys went to the Valley Forge Jamboree.

Troop leaders attended elev roundtables.

The scoutmaster and assistant tended the Valley Forge Jambor as members of the regional staff.

Four scouters were awarded t Statuette Award by the Mountaine Area Council for services render the council.

This marks the 30th year of sc activity sponsored by the churc men's auxiliary.

The United Lutheran Chur Women of the church prepared t dinner for the father-and-son ba quet and turned the profits over the Boy Scouts.

—D. W. Reit

Pictured at a presentation of the Pro Deo et Patria Award to James Wisecup, Life Sc in Trinity Lutheran Church, Sioux City, Iowa, are (left to right) the Rev. Russell James Ols pastor; Mrs. Joseph Wisecup, pinning the award on her son's uniform; Scout Wisecup; Frank Teach, Scoutmaster of Troop 208, of which James is a member.

Scout Wisecup, 13 years old, made a map of the United States showing the colleges seminaries supported by the ULCA, for his special project in working for the award. Pas Olson is shown holding the map. The youth attended the jamboree in Valley Forge, Pa., summer.

Canada Synod Convention

The 31st annual convention of the Brotherhood of the Canada Synod was held on May 3 and 4 at St. Stephen's, Kitchener, Ontario, Rev. A. J. Baetz, pastor.

President Walter Ludwig, Wat loo, presided at the business sessio

A proposal to change the name of the organization from "Brotherhood" to "United Lutheran Church Men" will be acted upon at the 1959 convention. The following new officers were elected: Howard Herter, Waterloo, president; Fred Egerdee, New Dundee, first vice president; Ernest Miller, Kitchener, second vice president; Earl Stieler, Kitchener, secretary; Elton Wilker, Tavistock, treasurer; the Rev. Norman Lange, Woodstock, and Earl Koelner, Kitchener, and Marshal Soehner, Waterloo, members of the executive committee.

A special presentation was made to the retiring president, Mr. Ludwig, who is now preparing for the ministry, having completed his first year at Waterloo College.

Participants in the convention were: the Rev. Helmut Saabas, New Dundee, chaplain; Dr. A. G. Jacobi, president of the Canada Synod, who brought greetings; the Rev. F. L. Jensen, Waterloo, representing United Lutheran Church Men, ULCA; Earl Stieler, banquet toastmaster; the Rev. A. W. Lotz, Kitchener, banquet speaker, who used the convention theme, "Forward With Christ"; Jack Liddle, Kitchener, who described a "model meeting" and presented the topic, "Why Have a Men's Auxiliary, Anyhow?" with the following participating in the discussion, Harold Vogt, Fred Egerdee and Gordon Kipfer.

Dr. Jacobi, in homeward-thought meditation, said that evangelism is the heart of the Brotherhood program. There must be a re-consecration of oneself for Christ. We must share our experience with Christ among others. Our program should be faith in action. The time has come when the laymen are witnessing with their pastors. We are all one in the priesthood of believers. Our Brotherhood must become the medium of an active evangelism mission that will never die.

—Samuel Wiecker

●

Christian Higher Education Issue Lauded

"Having read the April issue of *Lutheran Men*, I am writing to express deep appreciation for the coverage you gave to Lutheran higher education," writes Dr. Harold H. Lentz, president of Carthage College, Carthage, Ill. "This was well done and should bear much fruit. Please realize that those of us out in the field deeply appreciate what you are doing on our behalf.

"All good wishes to you in your continued efforts on behalf of your important program."

●

13,590 Inactive Members Invited to Church

A first report of the Department of Evangelism, ULCM, shows that 13,590 inactive members were invited to return to church by King's Men visitors.

That figure represents 151 congregations which ordered King's Men supplies. There is a ULCA average of 90 inactive members in each congregation of 300 members.

Though the Easter-Pentecost season was suggested as the time to put on a reclamation effort, many congregations were unable to use the King's Men program and are waiting until this coming fall.

Evangelism Mission Results in Protestant Laymen's Council

"As a result of the Evangelism Mission held at St. Paul's, Byram, Conn., in September, 1956, the Protestant Laymen's Council of Port Chester, N. Y., was formed in April, 1957," writes E. F. Trenck, president of the church council. The Rev. L. T. Freimuth is pastor of the church.

"In the year of its existence the council, with representatives from five Protestant churches, has been concerned in taking a census of the newer developments in the area and in extending an invitation to these newcomers to attend church.

"The publicity for the Annual union Lenten Service, sponsored by the Protestant Ministers' Association of Port Chester, was handled this year by the council. The guest preacher was a prominent Lutheran Layman, Dr. Clarence C. Stoughton, president of Wittenberg College.

"The Protestant Laymen's Council is sponsoring a Port Chester Community Men's Bible Class. This started on April 7 and will continue for ten consecutive Monday evenings through June 9. Sessions are two hours long each night and are being taught by Stephen E. Slocum, Jr., executive director of the Christian Business Men's Committee in New York City. The first hour is devoted to a survey of the Old Testament and the second hour to the life of Christ."

●

Comments on March Topic: "Operation: Reclamation"

The Rev. Richard E. Horst, pastor of Grace Church, Virginia, Ill., writes:

"Just wish to pass along to you a little news regarding our use of th March topic, "Operation: Reclam tion."

"Our men's group here is n large and has had a struggle kee ing the interest of the men. This ye we have sought to improve our mee ings with better programs and mo activity.

"When our president planned follow through the March topic ar actually send our men out to vis I didn't know just what might tak place. (Most of our men, like man would think that they could never c such a thing as visitation.) The top was presented as given in the boo and teams of men were sent to vis lapsed church members at the co clusion of the topic presentation.

"The results aren't yet too appa ent as far as getting lapsed membe back again is concerned, but the me did prove that they could do the jo One of the responses from one lapse member was: 'This is the first tim anyone from the church has call on me and has not merely asked f money.' "

"At any rate, the topic presenta tion was a success with our grou The thing which I, as well as ou president, Maurice Jokisch, am s pleased about is that this project su ceeded in a group which previous was convinced it could never be don

"We like the form of *Luthera Men* and hope to see more good m terial."

●

Encouraging Progress in Florida Men's Auxiliary

"We would like to share with yo perhaps for inspiration to other Uni ed Lutheran Church Men's organiz

"Chefs" at Hollywood, Fla., Fish Fry

Left to right: Robert Hayes, visiting Lutheran from Ohio; the Rev. Robert E. Grefe, pastor St. John's; and Harry Rist, "chief chef."

ns, some encouraging progress in r men's auxiliary," writes the Rev. bert E. Grefe. "St. John's Brother- od in Hollywood, Florida, has been king great pains to plan excellent ograms for their meetings. The ex- utive committee and program com- ttee and others concerned meet gularly about three weeks before e next monthly meeting to plan and rk out our details.

"We try to vary the programs. A ry interesting and well-attended ther-and-son banquet was held two eetings ago. The women of the urch served a turkey dinner to 120 ds and lads. One of the men gave short, interesting devotional, and speaker whose father had been a ssionary in the Middle East spoke out his experiences there.

"Our president, Harry Rist, organ- d a fishing party which brought some 300 fresh-water speckled rch from Lake Okechobee. The perch were filleted and prepared by the men for an excellent fish fry, with over 60 men enjoying the evening. The special Brotherhood offering for the evening went to launch Boy Scout Troop 180. The speaker was Larry Soars, Boy Scout executive. Sixteen men are serving on the scout committee, and 32 scouts are registered."

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Lutheran World Relief Emblem

Lutheran World Relief has adopted officially a new seal which will be stamped on its shipments overseas.

The emblem features the arm and cross which have long been familiar as the symbol of Lutheran World Action—Love's Working Arm—and this is set in the center of the heart and the five-petaled rose seal of Martin Luther. Printed below are the letters "LWR."

It is the first official emblem in the agency's 12-year history. Ship-

ments have been previously identified only with name tags or stenciled letters.

Shipments of food, clothing and medicines sent abroad by the agency in 1957 totaled in excess of 119,500,000 pounds valued at $15,000,000 and reached an estimated four million people in 13 countries of Europe, the Middle East and the Far East.

Book

Design for Preaching. By H. Grady D
Muhlenberg Press. $4.75. 294 pages.

Though this book is about sermon prep
tion and preaching, any lay person wh
interested in writing or public speaking,
gardless of the content of his message,
find this work extremely helpful.

The book is challenging, refreshing, uni
The author discusses all phases of ser
preparation and preaching. He places al
as much emphasis upon the content of
message—a proper understanding of the
pel—as upon its form or design. Diffe
kinds of sermons require different desi
for the finished product should be an
growth of the germinal idea. Dr. Davis spe
about mode, tense, the proper use of
voice, the right choice of words, the pri
ples of logic, and points out the basic dif
ence between a written and spoken messa

All teachers of homiletics, seminary
dents and veteran preachers should have
book. Especially those veteran preachers
may be unaware that they have fallen
a rut.

High and Low Standard

America has the highest standard of liv
in the world and perhaps the lowest stand
of satisfaction in living in the world.

—Alan Wa

He who gets ten men to do the work
more blessed than he who could do the w
of ten men—and he lasts longer.

NEW MATERIALS AVAILABLE

In recent months United Lutheran Church Men have made available the following new materials:

How to Organize a Men's Group, 12 page pamphlet
Retreats for Men, reprint from February, 1958 *Lutheran Men*
King's Men Crusade Packet at 50¢ each
Identification Badge, $1.75 per dozen
Suggested Constitution for Conference ULCM
Suggested Constitution for Synodical ULCM
Application for Membership Form
Father and Son Dinner Suggested Program
Two Letters, tract for use at Father-Son Dinner, $1 a hundred
Manual for Scouting in Lutheran Church (revised), 35¢ each
Blank Sheet Inserts for Handbooks for Personal Notes

You may have copies of these by writing to United Lutheran Church Men, 231 Madison Ave., New York 16, N. Y.

Pro Deo et Patria Winners

The following boys were awarded the Pro Deo et Patria Award n January 17, 1958.

alifornia

Roger J. McCandless, St. Mark's Lutheran Church, San Fernando
Gerald M. Shannon, St. Andrew's Lutheran Church, Van Nuys
Allan W. Vizents, St. Mark's Lutheran Church, San Fernando
Kris A. Warloe, St. Mark's Lutheran Church, San Fernando
Keith R. Snyder, St. Mark's Lutheran Church, San Fernando

olorado

Charles E. Swanson, Holy Cross Lutheran Church, Wheat Ridge
Carl Youngmann, Holy Cross Lutheran Church, Wheat Ridge
James P. Butler, Holy Cross Lutheran Church, Wheat Ridge

onnecticut

Ronald Wabrek, Concordia Lutheran Church, Manchester

linois

Jonathon G. Hanson, Westwood Lutheran Church, Elmwood Park
Donald Koepke, Westwood Lutheran Church, Elmwood Park
Ronald Wendler, Westwood Lutheran Church, Elmwood Park
Richard Johnson, Nativity Lutheran Church, Wonder Lake
Philip Engelhardt, Trinity Lutheran Church, Lanark
Kurt Weisenberger, Nativity Lutheran Church, Wonder Lake
Walter Michael Powers, Nativity Lutheran Church, Wonder Lake
Richard E. Meyer, Peace Lutheran Church, Steeleville

diana

C. Michael Kerwin, St. John's Lutheran Church, Kokomo

wa

John Frederick Knudson, St. John's Lutheran Church, Des Moines
Gary Titus, St. Luke's Lutheran Church, Sioux City

ansas

Ernest W. Ghumm, Bethlehem Lutheran Church, WaKenney
John D. Mai, Bethlehem Lutheran Church, WaKenney
Daryl Bender, Bethlehem Lutheran Church, WaKenney
James R. Funk, Bethlehem Lutheran Church, WaKenney
Dennis Hester, Trinity Lutheran Church, Kansas City

laryland

Joseph Urban, Epiphany Lutheran Church, Baltimore
Wayne D. Albrecht, Good Shepherd Lutheran Church, Frederick
John R. Helvig, St. Luke's Lutheran Church, Silver Spring
David Hudgel, St. Luke's Lutheran Church, Silver Spring
Richard Lee Hull, Immanuel Lutheran Church, Manchester
John Adam Long, Christ Eng. Lutheran Church, Baltimore
Howard W. Wampler, Epiphany Lutheran Church, Baltimore
Henry G. Klingel, St. John's Lutheran Church, Baltimore

ichigan

Calvin Lauritsen, Trinity Lutheran Church, Birmingham

innesota

Wayne Johnson, Prince of Peace Lutheran Church, Minneapolis
Ted Meland, Prince of Peace Lutheran Church, Minneapolis
Norman D. Huro, Our Redeemer Lutheran Church, Minneapolis

issouri

Gary V. Haller, First Eng. Lutheran Church, St. Joseph

ew Jersey

Frederic M. Sieg, Calvary Lutheran Church, Cranford
Murdoch MacPherson, Holy Trinity Lutheran Church, Camden
Gary Bischoff, Trinity Lutheran Church, Hudson Heights
James A. Boyd, Trinity Lutheran Church, Hudson Heights
Edward D. Miller, Calvary Lutheran Church, Cranford
Paul P. Mikoley, St. Paul's Lutheran Church, Linden
Brian A. McLaughlin, Our Saviour Lutheran Church, Cresskill

Paul H. Schneck, St. Andrew's Lutheran Church, Atlantic City
Harold C. Jensen, Bethany Lutheran Church, Palmyra
Frederick W. Taht, Holy Trinity Lutheran Church, Magnolia
George Teufel, St. Paul's Lutheran Church, Teaneck
Alfred Weisenbeck, St. Paul's Lutheran Church, Teaneck

New York

Peter Mueller, St. John's Lutheran Church, Albany
Robert Davidson, St. Paul's Lutheran Church, Oswego
Philip Larson, St. Paul's Lutheran Church, Oswego
Marshall W. Stark, Jr., Resurrection Lutheran Church, Rochester
Frederick G. Sutton, St. Barnabas Lutheran Church, Howard Beach
David M. Morse, Transfiguration Lutheran Church, Rochester

North Carolina

John Anders, St. Mark's Lutheran Church, Asheville
Bill Trexler, St. Mark's Lutheran Church, Asheville
Carl V. Cline, Holy Trinity Lutheran Church, Hickory
Isaac G. Prevette, Holy Trinity Lutheran Church, Hickory
David A. Rendleman, St. John's Lutheran Church, Salisbury
Max Smith, St. David's Lutheran Church, Kannapolis

Ohio

Charles Zschock, Bethany Lutheran Church, Cleveland
Kenneth P. Rilling, First Lutheran Church, Dayton
Stanley Haymaker, St. Paul's Lutheran Church, Warren
Robert L. Hill, St. Paul's Lutheran Church, Akron
Victor A. Myers, St. Paul's Lutheran Church, Akron
Billy Ambrose, St. Paul's Lutheran Church, Akron
Thomas C. Harter, Loyal Oak Trinity Lutheran Church, Barberton
Claire Zurbuch, Loyal Oak Lutheran Church, Barberton
Lowell Zurbuch, Loyal Oak Lutheran Church, Barberton
Gregory Lashutka, Bethany Lutheran Church, Cleveland
Edward E. Duncan, Westwood Lutheran Church, Columbus
William Wolff, First English Lutheran Church, Findlay
David L. Steensen, First Lutheran Church, Findlay
David Heffelfinger, Trinity Lutheran Church, Jeromesville
Donald Craig, Trinity Lutheran Church, Kent
Ronald Craig, Trinity Lutheran Church, Kent
Jay M. Lyter, Trinity Lutheran Church, Kent
Richard D. Petrella, Trinity Lutheran Church, Kent

Pennsylvania

Robert E. Cook, Trinity Lutheran Church, Altoona
Alan L. Ritter, Holy Trinity Lutheran Church, Bethlehem
Arthur C. Archer, Grace Lutheran Church, Drexel Hill
William G. Schott, First Lutheran Church, Greensburg
Leroy P. Dietrich, St. John's Lutheran Church, Hamburg
William Brady, Redeemer Lutheran Church, Harrisburg
Henry D. Abraham, Immanuel Lutheran Church, Philadelphia
Robert D. Gimmi, Immanuel Lutheran Church, Philadelphia
John E. Geschwindt, St. John's Lutheran Church, Hamburg
Earl Kofmehl, Emanuel's Lutheran Church, Pittsburgh
Roger B. Hanzelman, Grace Lutheran Church, Bethlehem
Edward C. Beardslee, Trinity Lutheran Church, Chambersburg
Charles Bikle, Trinity Lutheran Church, Chambersburg
Daniel D. Bikle, Trinity Lutheran Church, Chambersburg
Barrett C. Caldwell, Trinity Lutheran Church, Chambersburg
Vaughn A. Erickson, Trinity Lutheran Church, Chambersburg
Thomas Bushar, Mt. Calvary Lutheran Church, Erie
James Johnson, Mt. Calvary Lutheran Church, Erie
George S. Gail, Christ Lutheran Church, Hellertown
Wilmer L. Henninger, Christ Lutheran Church, Hellertown
Keith L. Straley, Salem Lutheran Church, Jacobus
Richard C. Long, Zion Lutheran Church, Leechburg
Duane Knepschield, Zion Lutheran Church, Leechburg

Richard C. Reichard, Grace Lutheran Church, Macungie
Richard W. Saylor, Grace Lutheran Church, Macungie
Bruce B. Schmoyer, Grace Lutheran Church, Macungie
Dwight D. Plasterer, St. Peter's Lutheran Church, Highspire
Asher J. Kahler, St. John's Lutheran Church, Nazareth
Richard A. Boose, First Lutheran Church, New Oxford
William C. Rohrbaugh, First Lutheran Church, New Oxford
Philip A. Gotshall, Trinity Lutheran Church, Norristown
Wilford A. Weber, St. Paul's Lutheran Church, Red Hill
Edwin G. Dahl, Jr., St. John's Lutheran Church, Philadelphia
Wayne Walliser, Emanuel's Lutheran Church, Pittsburgh
Eric Ralston, Faith Lutheran Church, Pittsburgh
Lee Titus, St. John's Lutheran Church, Sayre
Leslie Little, St. John's Lutheran Church, Sayre
Andrew J. Ottosson, St. Matthew's Lutheran Church, Springfield
Frederick W. Davis, St. Daniel's Lutheran Church, Robesonia
Stephen W. Frey, St. Mark's Lutheran Church, York
Walter A. Mitzel, Jr., Zion Lutheran Church, York

outh Carolina

John Kinchen, Incarnation Lutheran Church, Columbia
H. Frederick Butehorn, Messiah Lutheran Church, No. Charleston

'est Virginia

Thomas Allen, Grace Lutheran Church, Fairmont
Mark Summers, Grace Lutheran Church, Fairmont

'isconsin

Lawrence A. Steinkraus, Incarnation Lutheran Church, Milwaukee
Erik J. Anderson, Gethsemane Lutheran Church, West Allis
Douglas E. Flom, St. Timothy's Lutheran Church, Menasha

Books

ıe Lands Between. By John S. Badeau. Friendip Press. Cloth $2.95, paper $1.50. 127 ıges.

The knowledge that most Westerners have the history of the Middle East is a shaky an of misinformation resting at one end in e days when Jesus walked the earth and at e other end on yesterday's front page, which ırried a story of tension between Arab and raeli.

The author of **The Lands Between,** John S. adeau, is a graduate engineer and also, as esident of the Near East Foundation, a illed builder of bridges of understanding beeen East and West. Within the covers of s new book, he erects a pattern of fascinatg information to serve as a background for e missionary education study of the role of ristianity in the Middle East. Moving dexterısly from page to page with facts that would ıve been burdensome to a less scholarly hand, . Badeau portrays the Middle East geoaphically, historically, socially, and politicalHe has an ear for the melodies of local stom and an eye for the fact that reveals e true nature of a people or a place.

One of the main values of the book is its ear tracing of the circumvolutions of politics the Middle East. It provides the background historical events and influences that is cessary to an understanding of the policies of the new nations that have so recently come into being south and east of the Mediterranean.

The Middle East cannot be comprehended without relating to it the influence of Islam. Its problems cannot be analyzed without examining the tension between the attraction of Western technology and social organizations on one side and fidelity to Islam's teachings on the other side. In **The Lands Between,** this influence and tension are probed with sure and revealing skill.

John S. Badeau, beside being the president of the Near East Foundation and a graduate engineer, is the former president of the American University at Cairo. During World War II, he was chief regional specialist for the Middle East of the United States Office of War Information. He is an ordained Presbyterian minister.

Concerns of a Continent. Edited by James Hoffman. Friendship Press. Cloth $2.95, paper $1.50. 161 pages.

Concerns of a Continent is a neighborly book, and aside from the high quality of the writers' reporting and interpretation, its value is in the ways it shows how to make a good neighborhood better.

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